

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

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The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

When the Queenwood Community was built Robert Owen, we are told by George J. Holyoake, had "C. M." carved on a stone placed over the principal entrance—the mysterious letters signifying "commencement of the millennium."

Herr Liebknecht has been uttering brave words in the German Reichstag, going so far as to talk about a German republic! The Government's course in declaring Berlin in a state of siege is very unpopular with all but the Government party.

"It will be a century next June," says the Boston Herald, "since the beginning of the New-Lebanon revival, out of which came the seed which produced the present Mount Lebanon Society of Shakers. It is proposed to celebrate the event."

W. G. H. Smart of Boston has been trying to induce Rev. Joseph Cook to hold a public discussion with him on Socialistic questions, but the latter excuses himself on the ground that his time is so fully occupied that "it is quite impossible for him to undertake extras."

A "People's Lyceum" has lately been organized, and is now holding meetings at 3 o'clock every Sunday afternoon in Murdock's Hall, 195 West Fifth street, Cincinnati, O., for lectures and free discussions on Coöperation and Communism, with a view to their practical adoption.

The New York Times has done valuable service in making, by the aid of its friends and correspondents, a pretty thorough investigation of the conditions and prospects of business in this country; and the result is most encouraging. In Massachusetts the outlook is from 20 to 25 per cent. better than it was a year ago. In Connecticut there is a decided revival of manufacturing businesses. In New Jersey the silk trade, the locomotive-engine industry, the leather trade, are all prospering. In Ohio good harvests and large prospective crops, with increased trade, are dispelling the gloom of past years. Wisconsin has a better lumber trade than for many years. Louisiana had last year a great sugar harvest. And in nearly every State the indications of a revival of trade and industry appear to be multiplying. Capital is seeking new investments, and collections are more easy than for several years.

Coöperation is defined by E. V. Neale, the English writer and lecturer, as a non-political system. It has, he says, "in common with the great social systems of Robert Owen and Fourier, the characteristic of looking for nothing from the State, and asking of the State nothing but such legal protection and facilities as may enable it to carry on its own affairs peaceably. It is true that both Owen and Fourier pressed on the rulers of the earth the experimental essay of associations formed upon their plans. Especially was this done by Mr. Owen, whose eminent position and large resources enabled him to gain personal access to great personages, whom Fourier could approach only by his books, if they chose to read them. But these appeals arose only out of the undoubting faith, cherished by each of those great social reformers, in the attractiveness of the modes of associated life proposed by them, if they could only once be shown in action upon a scale large enough to allow of their advantages being fully appreciated."

Progress has an article on the future of the United States which is very flattering to our national pride. For our part, when we read such pictures as the following we cannot help thinking that the competition of nations is only the competition of individuals multiplied and magnified; that the triumph and consequent prosperity of one nation is at least partly counterbalanced by the defeat and consequent depression of others; and that there cannot be peace and comfort all around until some better principle than competition comes in to regulate human relations both on the small and large scale:

"To most men's minds over-production is our greatest evil. Can it last? Glance for a moment at our increase in population and wealth. In 1880 there will be, in this broad country of ours, ten million more men, women, and children, all consumers, than there were in 1870. There are in this, the year 1879, thirty millions more acres of cultivated land in the United States and her territories, than there were three years ago. Immigration, which has been lessened by the hard times, will increase with our improvement, and swell the number of consumers millions more. Our superior patent facilities here give us the means of producing, by labor-saving and cheapening machines, articles which, thrown into competition with those in Europe, are gaining ground every day. In 1860 our exports and imports together were but \$500,000,000. Last year our exports alone were \$700,-

000,000. With markets ever increasing in extent in our own country, and with those of the world thrown open to us, what reason have we for aught but confidence in the future? The very low prices business men deplore will be in a great measure the cause of this coming prosperity. When goods are cheap, more can be and more will be bought. Values being legitimate and equal, trade will flow easily in its natural channels, and with the lessons of the past guiding us in the future, we will go on to a prosperity such as no other nation has ever known."

WHAT IS, AND WHAT MIGHT BE.

VI.

RUSSIA. (Continued.)

Many instances of violent and extreme lawlessness have been charged upon the Russian Nihilists, and there is little doubt that the charges are true. Only a few weeks ago the police discovered a Nihilist printing-office and made a descent upon it. The persons employed in the office, aware that severe punishment awaited them if they were arrested, immediately fired upon the officers, who in turn fired upon them. Persons were killed or wounded on both sides. Several cases have occurred in which the Nihilists have announced beforehand, or immediately after the act, that they had decreed the death of certain prominent government officials, for the good of the country; and those officials have been struck down by unknown hands. Such announcements are made by placards conspicuously posted during the night. As instances, we refer to the shooting of Prince Krapotkin, Governor of Khar-koff, Generals Mesentkoff, Heyking, and others, the details of which have been reported in the papers. There have been quite a number of cases of this kind, and they have done much to give European Socialism its ill repute. The Nihilists are looked upon as cut-throat desperadoes, no better than Italian banditti or Missouri border-ruffians. Yet we must consider all the circumstances and motives, however unjustifiable the acts may be. The Nihilists are persons who are, and with reason, thoroughly discontented with their present lot. They feel in themselves the power to greatly improve their condition if the government would permit; but the government will not permit. It will not even allow its subjects to assemble, a few in a place, to discuss questions of social improvement. That would be called a conspiracy. To read a Socialistic paper would not be allowed. The Nihilists are imprisoned, transported to Siberia, or otherwise punished, for just such offenses as these, which would be no offenses at all to a humane government. The severity of the government is extreme, and the reaction against it naturally partakes of the same character. Both sides, the government and the Nihilists, try to intimidate each other by brutal acts.

To show the temper of the government we will give one instance recently reported from the city of Moscow, in which the freedom of speech was involved. We copy the account from the Utica Observer:

"In the above-named city a goodly-sized book was published in vindication of the rights of the subject. The work contained stinging sarcasms aimed at the venality of the officials, with many satirical and humorous allusions to bribe-taking and other iniquities. Even the Czar himself was handled without gloves, his acts were fearlessly denounced, and a powerful argument was adduced in behalf of the rights of his subjects. The mal-administration of law was set forth in strong, plain language.

"The book attracted general notice; but this was bad for the author. He was arrested and thrown into prison. After a short and summary trial his production was pronounced a libel, and he was condemned to 'eat his own words' or suffer the punishment of the knout. This terrible instrument of torture is in the shape of a long whip or scourge, and is composed of many thongs of thick, hard skin, plaited together and interwoven with strands of stout wire. The criminal is stripped, and is firmly bound to two stakes, which are sufficiently wide apart to admit the free motion of the head. The blows are laid upon the bare back, every stroke cutting like a knife, and soon the victim of the scourge is a shapeless mass of blood and flesh. One hundred blows is equivalent to a death sentence. This was the alternative of the unhappy author.

"The day fixed for carrying the sentence of the court into

execution arrived. A platform was erected in one of the public squares of the city. Bound, hand and foot, the victim of despotic power was seated in the center of the platform. An immense concourse of people had gathered to witness the strange spectacle. The imperial provost, the magistrate, the physician and the surgeon of the Czar were in attendance. The obnoxious book had been separated from its binding, and, as an act of grace, the margin had been cut off. The leaves were then rolled up, not unlike cigar-lighters. And there they were—a basketful. Now the meal began. Amid roars of laughter from the ignorant and degraded populace, the provost served the author, leaf by leaf, with his own production, putting the rolls of paper, one by one, into his mouth. He slowly chewed and swallowed one-third of his book, when the medical gentleman concluded that he had received into his stomach as much of the innutritious material as was compatible with safety. He was then reconducted to his cell to digest his meal. The two following days the same scene was enacted, until every leaf was swallowed, and as a matter of fact he was compelled to literally eat his own words and feast on his own fun.

"No amount of oratory, either printed or spoken, can define so eloquently as the above incident the chief glory and crowning safety of a free press and a free government."

One thing which must be taken into account in forming a judgment of Russian Socialism is the ignorance and unculture of the people. Descended from the wild tribes who first settled in those cold northern regions, they have been isolated from the more favored nations, and have never even approached the inhabitants of western Europe in education and general enlightenment. Their nearness to their rude and savage ancestry is well indicated by the saying, "Scratch a Russian and you find a Cossack; scratch a Cossack and you find a bear." We must keep in mind the fact that the great mass of the Russian people have only a few years since emerged from a condition of slavery. In the year 1601, Boris Feodorovitch Godunoff, who had previously usurped the czardom and put the rightful heir to the throne out of the way, issued his imperial ukase forbidding certain classes of the people to leave the land on which they were then living without the consent of their employers. This was the beginning of serfdom. Before that time the poorer classes of Russians, with the exception, perhaps, of the inhabitants of the "Mir," or Village Commune, had been at liberty to seek service wherever they were best paid, much as our own farm-laborers now do. But by the ukase of Boris they were attached to the soil, which they could not leave without the consent of their masters. They became serfs. Serfdom differed from our late negro slavery, it will be seen, mainly in that, while the negroes were sold in the market exactly like horses or cattle, the Russian serfs could not be disposed of separately from the land. They could only change masters as the land changed owners. The present Czar, Alexander II., emancipated the serfs by an imperial manifesto which was read in all the churches of his empire on March 17, 1861. Some years previous to that time the number of serfs in the empire was recorded as being about 22,000,000, besides 16,000,000 peasants of a higher grade whose services attached to the Crown. Large numbers of these latter were often bestowed on the nobles and rich merchants for certain terms of years, with the condition that the right to their services should revert to the Crown at the expiration of the term. For two hundred and sixty years, then, the most numerous class of the Russian nation were slaves; and it is only eighteen years since they were liberated from their thralldom. We must not expect much refinement from a people with such a history.

The modern newspaper is a good index of a nation's progress in education and general intelligence. The United States, with a population of 40,000,000, publish more than 8,000 newspaper, besides those received regularly from foreign countries. In the Russian Empire, with a population more than double that of the United States, only about 500 newspapers appear; and of these a large number are not in Russian. Forty-two are German, several are French, and a few are in the dialects of the Baltic provinces. The number of foreign papers admitted into Russia free of censorship is 154 German, 55 English, 30 Slavonic, 19 French, 16 Swedish, 12 Italian, 10 Greek and 1 Hebrew. Of these 297 foreign papers, only 107 are political. The aggregate number of all schools in the Russian Empire in 1856 was 8,227, with 450,002 scholars, of which almost one-fourth belonged to Poland. On an average there is, in the empire, only one scholar to 143 inhabitants.

In this connection we will give one or two items bearing on the customs of the people. The first is clipped from the New York Sun:

"One of the most ruinous habits of the Russian peasants is displayed at marriage celebrations. A peasant, to cele-

brate the marriage of his son, procures twenty-five gallons of whiskey, to get money for which he sells his horse, cow, or pigs and is ready to become a pauper. He cannot resist the practice, for custom requires that the population of the village, men, women, and children, must get drunk. A rich peasant, at the marriage festival, will procure one hundred gallons of whiskey, and the neighboring villages are invited to take part in the carousal."

In an article on "Infant Mortality in Russia" the *British Medical Journal* gives a glimpse of Russian life which tells, more forcibly than figures can, the rudeness of their domestic arrangements. We quote:

"There is hardly a country in the world where infant mortality assumes more appalling dimensions than in Russia. This may easily be explained by the method in which newborn infants are commonly treated, the wonder being how any of the children survive. After birth, the baby is wrapped up in towels and left for several hours on the bed, till the bath-room has been thoroughly heated. No cottage, be it ever so poor and miserable, is ever built without a bath-room, which is generally a draughty, miserable place. Here the child is at last bathed in a most primitive way, and often dies from cold or is scalded by the hot water. It is then brought back into the house, laid upon the stove (a large stove with a broad top is at once the bed and bedroom of the whole family); and immediately a dirty rag containing brown bread which has been previously chewed by the mother, is put into the child's mouth to be sucked. This bread being very sour, the acidity causes the mucous membrane of the child's mouth to ulcerate, and produces microscopic fungi. This is considered as being quite normal by the relatives, who simply say, 'The child is blooming;' and it is not put to the breast until this period of 'blooming' is over. The screams of the infant are not attributed to pain, but to hunger; and accordingly its mouth is either stuffed with some porridge made of dried oatmeal, or a few drops of water are simply poured down its throat. If the child have survived this treatment it is put to the breast; but if it should not be able, either from too great bodily weakness or from the state of its buccal mucous membrane, to seize the nipple, it is taken away, and again the dirty rag or a horn is put into its mouth. This last primitive feeding-bottle consists of a cow's horn over the pointed end of which is drawn a piece of the udder. This mouth-piece is generally changed twice a month. The milk (skimmed-milk generally) is poured into the open end of the horn. It will be easily understood how tasteful this beverage is if we add that the milk often turns sour, the udder decays, and flies fall into the horn. If the child persists in screaming more oatmeal porridge is stuffed into its mouth. This sad state of things is not only found among the poorer classes, where it might be excused, but even among the wealthier classes—e. g., merchants—where dirt and ignorance prevail to an almost incredible degree."

The above is rather a homely matter to present in this connection, but we have touched on several points, the serfdom, the newspapers, the schools, and the domestic life, for the sake of bringing to the minds of our readers an idea of the extreme backwardness of the Russians in general civilization and culture, as compared with the greater advancement of other nations. Their whole life is rude, their government is rude and austere, and it is inevitable that their Socialism should be of a rude nature also, such as we find it. It should not be inferred from what we have said that the Nihilists comprise only ignorant malcontents. On the contrary, it seems to be the fact that the students and more intelligent of the common people are the ones who are heading the movement, and agitating most vigorously for a change. But they cannot get above the semi-barbarous state of the nation, and hence their semi-barbarous methods.

In our next we will endeavor to sketch the condition of Germany.

(To be Continued.)

CHINESE SOCIOLOGY.

The student of Sociology will find much better opportunities for investigating the working of certain elementary principles, that give form and character to human society, among the nations of the far East than among ourselves and other Western nations, for the following among other reasons:

1. Those nations are so old that the causes which from the time of their beginning have operated to give them their present shape and character, have had ample time to produce their full and final results. It is, therefore, easier to see the connection between cause and effect than it is in younger nations, where the effects of slowly-operating causes have not yet had time to mature.

2. The study of the Eastern nations is simpler because of the absence of Christianity. That is a strong element of progress in society, which operates in direct hostility to the ordinary selfish motives that pertain to

human nature. The results of these opposing forces are, therefore, much more involved and concatenated than they are in the East, where society is scarcely at all affected by this disturbing influence.

For instance, we can nowhere find a better field than China for studying the working of the clannish propensity, based, first, on the family relation, or, secondly, on occupations and trades.

Another interesting subject of study is the working of the principle of competition. If this is, as some claim, "the life of business," and one of the essential and leading elements of civilization, then it is certain that we can nowhere find a better presentation of its perfected results than among the closely-packed, frugal, industrious and starving Chinese.

Some facts concerning these two strong, and well-nigh perfected elements of Chinese character, are graphically presented in an article in *Harper's Monthly* for 1878, entitled, "John Comprador," which is too lengthy to be presented in full, but from which we glean a few extracts. By way of illustrating the character of Chinese guilds, we present the following:

"The progress of the Chinese in the United States in the way of business and commercial matters in general (not including ordinary labor) is not as rapid as it has been in the far East. When the ports of the empire were opened, and for years afterward, business was in European* hands, and the Chinese merchant had little to do with it. The foreigner found it convenient to employ a Chinese to transact his business with the natives, and in time the convenience became a necessity. The person thus employed was (and is) called a *comprador*, the name being borrowed from the Portuguese, and so important did the comprador become that the merchant could not get along without him. He bought the tea, silk, porcelain, and other goods that were wanted for export, and he sold all the imported articles, whether their value was great or small; he managed the insurances and shipments; he employed all the servants about the establishment, and was responsible for their honesty; he kept the bank account; in fact, he did so much that the wonder is the merchant could find anything at all to lay his hand to. John Comprador was invariably a shrewd, clear-headed native, and watched his master's interest with a careful eye. That he looked out for his own as well is not to be wondered at, and it is pretty certain that he generally did. He had certain legitimate 'squeezes' on nearly every thing he did; he had a commission on the servants he employed, on the provisions he bought, and on all the other general expenses of the house. One can see with half a glance what a chance he had in transactions with the native merchants; a thousand chests of tea or as many packages of silk could pay him ever so small a squeeze, and the aggregate would be a good addition to his regular wages. The comprador was earnest, active, and frugal, and by strict attention to business and rigid economy he could save five or ten thousand dollars a year out of an income of one thousand. Nobody cared if he did, as he was worth the money; he saved a deal of trouble and exertion on the part of the foreigner, and these are no joke in a country where for a large part of the year the operation of winking your right eye will throw you into a perspiration.

"At first a great convenience, the comprador soon became a necessity. Merchants began to think they were putting too much in the hands of a native, and some of them tried to do without him. Vain hope! He was an Old Man of the Sea whom they could not shake off. Probably there are no people in the world who understand the system of guilds and trades-unions better than the Chinese; they make combinations quite surpassing any of European or American origin, and the combinations hold together with iron tenacity. Had the foreign merchants begun originally to deal directly with the natives, they might have done so to this day; but having once adopted the comprador, he became a link in the chain of guilds and unions, and could not be set aside. Suppose I am in business in Shanghai, and determine to do without a comprador and attend to my own purchases. I go to a native merchant and ask for his tea samples; he shows them, and I ask the price of a thousand chests. 'No have got,' is the reply; 'No can catchee.' I go to another, and another, with the same result; not one has a pound of tea to sell to me; the guild has ordered it, and until I deal through a comprador I can do nothing in tea, or silk, or wax, or any other Chinese product. Let me send my comprador, I get the market quotations at once. So it goes with all that one buys or sells in Chinese ports, and so it goes with nearly all dealings with Chinese merchants. Their guilds are the most comprehensive and most perfect in their operations of all I have seen in any part of the world."

If the establishment of trades-unions and guilds is ultimately to result in a state of things among us similar to this, we can hardly say the prospect is very inviting, at least with our present ideas of individual freedom.

Our second extract illustrates the Chinese as competitors in business:

"The result of this association of the foreigner and the Chinese in business has not been altogether to the advantage of the former. The Chinese has learned the lesson which the foreigner has unintentionally taught him, and learned it well. He has set up for himself, and with his keenness and frugality is proving more than a match for his instructor. In all the Chinese ports there are Chinese banks, Chinese insurance companies, Chinese boards of trade, Chinese steamship companies, and other concerns, all in Chinese management, and supported by Chinese capital. There are Chinese importers and exporters, and they have their agencies in London and Marseilles, San Francisco and New York, so that they can transact any desired business without calling a mid-

* By the term "European" are included all foreigners, whether from Europe or America. Japanese, East Indians, Malays and the like, are usually grouped as "Asiatics;" persons born in Asia of mixed parentage are called "Eurasians," the name being formed from the words Europe and Asia.

dle-man to their aid. Even where they have no direct agencies, the leading Chinese houses have established their credit with manufacturers in England and elsewhere, so that they can make their purchases side by side with a foreign competitor, and with the certainty of selling directly to the native jobber or retailer without risking the possible squeeze of the comprador. Foreign commerce and foreign relations were forced upon China, and were a splendid thing for us at the start; the Chinese are taking their revenge now, and in a way quite unexpected to us, and which some of us pronounce unfair. The evil, if we may so call it, has grown to enormous proportions, and is growing every year. The sugar trade of Amoy and Formosa has gone into Chinese hands entirely. It was formerly a source of handsome income to general foreign houses. Nearly all the flour from San Francisco to China is on Chinese account; a foreigner might touch it with a ten-foot pole, perhaps, when the sacks are piled upon the dock, but it would be unsafe for him to touch it in any other way. The rice trade between China and other countries is almost entirely in Chinese hands, and the chances are that the Celestials will have a monopoly of it within half a decade. The native merchant is satisfied with a very small profit, such as would not tempt a foreigner, and thus the foreigner is ousted. I know of one transaction—a shipment of flour from San Francisco to Hong-Kong—in which the net profit was exactly half a cent per sack, and the merchant was quite content. In another case a Chinese had bought twenty-five thousand dollars' worth of goods, and sold them next day for an advance of a hundred dollars. 'My makee good pigeon allee same likee that,' he said in my hearing, and the twinkle of his eye showed that he was satisfied with the operation, and ready for another like it.

"Year by year foreigners are retiring from China and Japan, some by the not unusual process of failure, and others by the slower but more desirable means of liquidation. Some go away in wrath and profanity, and vaguely say that there has been 'overtrading in the East,' and 'the country has been bought out,' while others frankly confess that the Chinese are too much for them. They cannot live on the wonderfully small profits which content the Chinese, and after making a thorough trial of business, they confess themselves worsted."

"Query: When will John Comprador consider his revenge complete, and pause in his career of commercial conquest?"

In view of this chart of human experience, with which the Chinese furnish us, it behooves us to inquire what we are coming to within the next hundred or two years. Must we follow in the beaten track which that nation has trodden before us? Must we be driven by its competition and our crowding millions to assume its own groveling character and habits?

In answering these questions we refer again to the fact already mentioned, that Western civilization has in it the element of Christianity that in the East has not operated to any very appreciable extent. Our hope of the future rests in our belief that this element, when fully developed among us, will enable us to practice certain higher forms of Coöperation and Association, which will lift us far above all danger of being forced into a condition of things resembling Chinese society. Indeed, we may regard the sudden advent among us of the representatives of that society as one of the whips of progress, driving us to higher and better social conditions as the only safe resource.

H. J. S.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXVI.

WOMAN IN ASSOCIATION.

According to the Associative system, woman will enjoy equal opportunity in all respects with man, for the highest intellectual cultivation. Every facility will be afforded her for the acquisition of knowledge and the advancement of her mind. She will no longer be a drudge to minister to the necessities of an acknowledged superior, nor a toy to serve for the amusement of his idle hours. With no sacrifice of the gentleness and serenity, with which she now throws a charm over existence, she will expand in the ripeness of the highest culture to fill her destined sphere in the mutual relations of life. Her intelligence will quicken and stimulate the intellect of man; her intuitive wisdom, refined by all the influences of a true education, will be a perpetual refreshment to his spirit; and the purity of her nature, fortified with the power of a well-developed understanding, will guarantee the purity of society.—Geo. Ripley.

CHILDREN IN ASSOCIATION.

Association guarantees education to all. Such guarantees on the part of our present society are futile, because the freedom of the public schools does not insure leisure to attend them, and the destiny of the child in after life introduces considerations very foreign and contrary to those of a true culture of his heart and mind and strength. Our children, in their education, must have a main eye to the market.

Secondly, it guarantees to each that special education which belongs to him and not to another. It creates spheres for us all. And now there is no one in his sphere. By the system of attractive industry, each child's talents and true destination are, so to say, tempted forth, while action constantly keeps pace with theo-

ry, so that he does not walk about, as most of us do, condemned by his own knowledge.

Thirdly, it does this, by first classifying the ages, and giving to each a corporate organization, thus keeping each child in his true sphere with his equals, and consulting natural affinities of age and character in the selection of his teachers and attendants. How different the education of our isolated families! Childhood is withdrawn from its own sphere, kept for the most part from its natural element, from the society of its equals; the small river fish that should disport itself in some shaded brook with troops of its own fellows, condemned for the most part to the solitude of deep waters with great whales; the gleesome little things, that would be out together full of eager plays and pretty labors, doomed to stay all day with solemn nurse or aunt, to hear the old folks talk theology or politics. The schools but partially supply the want, and so only aggravate the case.—J. S. Dwight.

WORDS OF PEACE.

If ever a body of men were summoned to unlimited tolerance, the Associationists are those men; for to them has been made clear the very radical cause of the prejudice, the meanness, the selfishness, which is, and will be everywhere arrayed against this movement of Universal Love. Let us be magnanimous, dignified, gentle, patient, always and everywhere. Let no words of harsh condemnation escape us. Let us be clad from head to foot in the white robes of peace. Let our emblems be the olive and the palm branch. Other reformers may feel compelled to be stern; but, while discriminating and just, we can afford to be genial, sympathizing, and forgiving. A change is passing over the moral world; the era of earthquakes and volcanoes is giving way to the era of a green, stable, and habitable earth; the central fires of self-will may be restrained, the lava-floods of passion stayed, the craters of anger sealed. Surely it is a part, and a most important part of our mission, fellow Associationists, to make men feel, as very few yet feel, that as this globe of ours floats in the atmosphere of the sun's light and warmth, so Humanity is forever encompassed with the infinite joy and beauty and wisdom and love of God. From the high mount of vision whence we look forward to the glory of a renovated world, and of a reunited race, let us go down among our contending, perplexed and suffering brethren, in their low valleys of care and temptation, with an air of serenity and triumphant hope, which shall be an assurance to them, that we speak in our promises of what we do know, and testify of what we have seen. Let this great cause of harmony, which we advocate, never be desecrated by harsh and discordant voices. In a word, let us avoid conflicts. Positive criticisms of existing abuses, precise exhibitions of their appropriate remedies, clear statements of our principles and methods, earnest appeals to all that is noble, chivalric, brave and manly in the hearts of men and women, distinct practical descriptions of our plans,—these are our true means of converting the world.—William Henry Channing.

CIVIL-SERVICE SUPPLY ASSOCIATION.

[From Le Devoir.]

There exist in London Coöperative Societies which have nothing in common with the Association of "Equitable Pioneers" of Rochdale, not only as regards their regulations, that is to say their constitutional foundation, but more particularly in their principles and objects.

Among these Societies we mention, as being more especially known, the "Civil-Service Supply Association," which, it may be said by the way, is at present the object of very lively attack on the part of individual traders.

The "Civil-Service Supply Association" is composed of shareholders, who were founders of the Association and have the direction of it and of the bills payable.

The Association was formed with the design of furnishing, at the lowest possible price, the goods for consumption and for general use to the civil employés of the Government.

Every person desirous of becoming a member of the Association has to make application for a ticket, which he is obliged to produce each time that he makes purchases, whether in the warehouses of the Society, or in other establishments with which the Association has made special arrangements.

The purchases are always made for cash.

Every civil employé of the Government is able, with a certificate of good character, to obtain an annual ticket for 2s. 6d. This ticket secures to him the right to buy as above mentioned, but does not authorize him to take part in the meetings of the Association, nor in its administration.

The widows of employés of the Association are also permitted to have tickets with the privileges attached to them, in consideration of the same annual remuneration of 2s. 6d., while these tickets are accorded gratuitously to the widows of members of the Association.

A limited number of tickets are allowed to be distributed to strangers, friends of members of the Society, but on the condition that they are to pay an annual sum of 5s., in the place of 2s. 6d.

The committee reserve the right to recall a ticket and its privileges, on reimbursing to the bearer the proportional share which is due to him on his annual payment.

These tickets are good for one year, and should be renewed from the 1st of February to the 1st of March. The old ticket, it is well understood, must be destroyed before a new one can be obtained.

The Association is directed by a committee composed of fifteen stockholding members. It has besides:

Two auditors of accounts; two bankers; two lawyers; one analytic chemist; one treasurer and secretary; two dentists; two sanitary engineers; an architect, and health-inspector of lodgings; finally, custom-house agents and shipping clerks.

Agreements are made with life- and fire-insurance companies, which secure to a member of the Association or bearer of a ticket a reduction of ten per cent. upon the premium of the first year, and of five per cent. in succeeding years.

The Association has not less than 192 mercantile houses or agencies, without reckoning the private establishments with which it has made arrangements that assure to the ticket-holders of the Association a reduction of prices.

The prices fixed by the Association are very advantageous for consumers or producers. At the same time, if we can credit published statements, the profits realized are not to be despised. These are shared exclusively by the stockholders, or, with their consent, are employed in extending the business of the Society.

THE ATLANTIC CABLE CELEBRATION.

On the tenth of March the twenty-fifth anniversary of the laying of the first Atlantic Cable was celebrated in New York City. Four of the five men who composed the original Ocean Telegraph Company were present, viz., Cyrus W. Field, Marshal O. Roberts, Peter Cooper, Moses Taylor—only one, M. Chandler White, having died. Of the addresses delivered on the occasion, we reproduce the following as of special interest:

BY CYRUS W. FIELD.

Those who applaud our success know little through what struggles it was obtained. We had little help from outside, for few had any faith in our enterprise; but not a man deserted the ship, all stood by it to the end. Many of the great men of science on both sides of the Atlantic who inspired us by their knowledge and enthusiasm have passed away. We have lost Bache, whose coast-survey mapped out the whole line of American shores; and Maury, who first taught us to find a path through the depths of the seas; and Berryman, who sounded across the Atlantic; and Morse, and last, but not least, Henry. Across the water we miss some who did as much as any men in their generation to make the name of England great—Faraday and Wheatstone, Stephenson and Brunel—all of whom gave us freely of their invaluable counsel, refusing all compensation because of the interest which they felt in the solution of a great problem of science and engineering skill. To-day there are over 70,000 miles of cable crossing the seas and the oceans. And, as if it were not enough to have messages sent with the speed of lightning, they must be sent in opposite directions at the same moment.

BY DAVID DUDLEY FIELD.

Events have out-run the imagination. Little did I dream that within twenty years I should stand beneath the Southern Cross and send from Australia a message to my Northern home, which, almost while I stood, passed over half the globe, darting with the speed of thought across the nearly two thousand miles of Australian desert, through the Arafura Sea, past the "Isles of Ternate and Tidore," across the Bay of Bengal and the Sea of Arabia, along the Red Sea coast, under the Mediterranean and Biscays, Sleepless Bay, and finally beneath our own Atlantic to this island city. Seeing that so much has been accomplished in the quarter century past, what may we not expect in the quarter century to come? The completion of the world-encircling girdle by forging the remaining link between the Occident and the Orient is but a part of what you may witness. There will be new instruments for handling the electric current as there are new places to reach. Then, when every part of the earth shall be visited every day by the electric spark, with its messages from the peoples of many lands, we may hope to see that better understanding among all the sons of men which is sure to teach them that the ways of peace are the ways of prosperity and honor.

In one of the recent lectures at the Tremont Temple, in Boston, the Rev. Joseph Cook informed his hearers that "monogamy is a distinctively Christian institution." Considering that at the time Christianity was founded not only

the Greeks and the Romans, but also the entire barbarian population of Europe, were strict monogamists, and that the first Christians, being converted Jews, were polygamists, Mr Cook's assertion betrays thoughtlessness, not to say ignorance. At the present day, indeed, Christians are as a rule monogamists, but it is by inheritance from their monogamical ancestors, and not in consequence of the teachings of Christ. There is not a word in the Old nor the New Testament which forbids a man, not being a bishop, to have more than one wife, nor a woman to have more than one husband. This fact has been often demonstrated in doctrinal controversies with the Mormons, and it is not creditable to Mr Cook that he overlooked it.—*New York Sun*.

AMERICAN SOCIALIST.

THURSDAY, MARCH 27, 1879.

THE *Union Advertiser* of Wayland, N. Y., notes "with pleasure," that so far as the press of the country speaks "the voice of nearly every journal" is raised in condemnation of the clerical crusade against the Oneida Community.

The following sentence occurs in an article in the *Shaker Manifesto* on "The Muddled Ministers:" "We have made the most searching investigations into the mysteries of Oneida Complexity of life; and while it is far from Shakerism, it is, we truthfully believe, vastly purer than some of the most respectable marriages of to-day. Justice alone demands this of us."

THE OLIVE BRANCH.

One of the Oneida papers inquires, "What has become of the crusade against the Community?" Well, we read in the Good Book, that once upon a time there was a great flood that "covered all the high hills that were under the whole heaven," and that after forty days the window of the Ark was opened, and a dove twice sent forth "to see if the waters were abated from off the ground," and that it finally returned, "and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth." Doves are not the only ones who can pluck olive leaves, or tell us when the floods are abating; but it is not often that the chief instigator of trouble comes, in the words of Shakespeare, "bringing no overture of war, no taxation of homage, but holding the olive in his hand;"—yet what else can be made of the following communication, cut from the *Utica Morning Herald* of the 24th inst.?

Oneida Community—Correction.

To the Editor of the *Utica Morning Herald*:

HAMILTON COLLEGE, March 20.—By your permission I would correct a single but important error in regard to the action of the Syracuse Conference upon the Oneida Community. It is claimed that the purpose of the Conference and the aim of the movement is to crush the Oneida Community. No such purpose was expressed at Syracuse, nor did any one attempt to commit the Conference to any such measure. No one offered a resolution—as sundry reports represent—"to suppress" the Community itself. The resolution referred to, when first offered and when adopted, read: "To suppress the immoral features of Oneida Community." Some one, who was not paying due attention when the resolution was first read, misunderstood or failed to hear the exact form of the clause as above given, and proceeded to make remarks based upon the misapprehension, but he was quickly corrected and satisfied as to its meaning. As a great deal of sympathy and feeling has already been wasted, both in and out of the Community, upon this misapprehension, will you not confer a favor upon all parties interested by reprinting the resolution, and by allowing me to say that neither myself nor any others engaged in the movement have the slightest hostility to the coöperative and business features of the establishment in question, but view them rather with interest and favor? The resolution:

"Resolved, That it is the urgent duty of the citizens of this State to take and to press measures for the suppression of the immoral features of the Oneida Community."

JOHN W. MEARS.

This communication, coming as it does from the Grand Commander of the crusade, is truly pacific in its tone; we appreciate it, and would meet it in the same spirit. And first, it may be well to inquire how the "important error" he would correct originated, and who is responsible for it. Dr. Mears says it originated in the inattention of some member of the Conference "who failed to hear the exact form" of the resolution first offered. That is a point for the Doctor and the newspaper reporters to settle among themselves. There is a little discrepancy, we notice, in the reports of the Confer-

ence given by the Syracuse and Utica journals. The Syracuse papers only mentioned the resolutions as finally adopted, while the *Utica Morning Herald* had the following:

Bishop Peck finally offered the following resolution:

"Resolved, That it is the urgent duty of the people of the State to take and to press measures for the suppression of the immoral features of the Oneida Community."

When first offered, the resolution read, "for the suppression of the Oneida Community," but upon Chancellor Haven suggesting that the Community could not be suppressed, the words "immoral features" were inserted.

Prof. Mears then offered the following, which was designed as an amendment:

"Resolved, That a committee be appointed to whom shall be committed all questions of fact and law relating to the Oneida Community, and of measures which ought to be adopted, and report at a future meeting which the committee will call."

After general discussion Bishop Peck accepted the amendment, and the resolutions were adopted.

The *Oswego Daily Times* of the same date had the same report. In some of the papers the words "immoral features" became in print "immoral practices." The *Syracuse Standard* says that before adoption a few important words were stricken out of the first resolution as first presented. But for all these discrepancies neither the Oneida Community nor the *AMERICAN SOCIALIST* are at all responsible. They accepted the reports as they came to them, which they were compelled to do for three sufficient reasons: first, their representative and reporter was excluded from the Convention; second, the press was obliged to publish such incomplete reports as it was able to obtain from persons who remained in the Convention after the press delegates were turned out; third, the Convention has published no official record of its proceedings. Still, for our part, we are willing to give full credence to Dr. Mears' statement; if the reporters choose to quarrel with him, that will be their affair; but it is a singular fact that Chancellor Haven did not, so far as we know, correct the following paragraph in Mr. Noyes' letter to the *Syracusan*—a paper published by the students of the University over which he presides, and the proof-sheets of which he would naturally have seen:

"I see that the reports of the Convention give Chancellor Haven of your University the credit of suggesting (first and alone, I think,) the impropriety of the destructive language which I have criticised; he reduced Prof. Mears' first resolution to common sense by changing the expression 'suppression of the Community' to 'suppression of the immoral features of the Community,' and he earnestly advised the Convention to hasten slowly; for all which the Community begs leave to honor him."

Mr. Noyes, in writing this paragraph, had before him the report of the Convention published in the *Utica Morning Herald*. We cannot of course affirm that Chancellor Haven saw this paragraph before it was printed; but if he did, it would have been very natural that he should have entered a disclaimer against the honor sought to be conferred upon him for his considerate course in the Convention's discussion, if the case were just as Dr. Mears states it. However, that, too, is a matter for others to settle.

We repeat, we accept Doctor Mears' statement. Speaking for himself and others engaged in the crusade against the Community, he disclaims "the slightest hostility to the coöperative and business features" of the Community and even avers that they "view them rather with interest and favor." He disclaims, moreover, any purpose on the part of himself or others to "crush out" or "suppress" the Community. They simply wish to suppress, he affirms and reaffirms, the "immoral features" of the Community. We agree with them in desiring that every "immoral feature" of the Community may be suppressed, and we welcome any aid that offers in this work. We do not claim perfection. On the contrary, we freely confess that there are many things in our system and life that might be improved; and if there are any features that are really immoral we would gladly have them wiped out. So here we may work in entire harmony with the Doctor and his associates. Let it be understood henceforth that there is full accord between us as to the objects to be sought. Of course, we will have to be liberal and considerate all around when we come to inquire what is and what is not immoral. As Bishop Peck said at the Convention, all must be "soundly Scriptural."

Some Christians think it immoral to do aught but worship on the Sabbath day; other Christians think it perfectly moral to spend a part of the day in innocent recreations. Some think Sunday is the true Sabbath; others think it immoral to do any work on Saturday. Some think it immoral to touch, taste or handle any intoxicating liquors; others think a little wine may help our infirmities, and be taken without sin or immorality; and so of other things: there is great difference of opinion among conscientious Christians. The Great Apostle to us Gentiles says concerning such differences (see Rom. 14: 1-6), "Let every man be fully persuaded in his own mind;" and "let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth." Paul was a very wise man; and he would have all fully persuaded of what is right, and adhere to it, not condemning others who conscientiously have adopted different rules of conduct. Let us be "soundly Scriptural" in this sense, and it will not be difficult for the O. C. and the clergy to coöperate to mutual advantage on the platform presented in Dr. Mears' communication quoted above. Let us go unitedly for the suppression of whatever in the Community, or among the clergy, tends to produce immorality; and lest there should be any question as to what constitutes immorality, let us agree beforehand to accept of Webster's definition of the word. "Immorality" he defines as "the quality of being immoral;" and to the word "immoral" he gives these significations: "not moral, inconsistent with rectitude, contrary to conscience or the divine law, wicked, unjust, dishonest, vicious." And he appends as synonyms: "depraved, impure, unchaste, profligate, dissolute, abandoned, licentious, lewd, obscene, debauched." In all these words and definitions, we detect but one word that would be likely to provoke any disputation—the word "licentious;" and respecting this, there would certainly be agreement to this extent, that all would say that sexual freedom should be limited by the family relation, and all would condemn in the severest terms any infringement of this rule. So let there be unitary and concerted action between the clergy and the Oneida Community for the suppression of all "immoral features" in their respective societies.

A WORD FOR THE "EXOTICS."

At a meeting of the Socialistic Labor Party of Chicago, on the 15th inst., a "Declaration of Principles" was adopted, which included the following paragraph:

"That all attempts to anticipate coöperation in advance of societary conditions are exotics or mere hot-house growths, that are kept alive for a time through the sheer force of character and self-sacrificing leadership attempting them, and are as foreign to the atmosphere of cheap labor and a world of wages as the plants of the tropics in a northern clime."

If the Chicago Socialists mean by the above statement, as seems evident, to discourage and belittle all attempts at coöperation that precede the general adoption of their system of coöperative production and consumption, in which the State itself shall be the grand employer and capitalist, many will emphatically dissent from them. They might as well say, "all attempts to anticipate" higher education "in advance of societary conditions" are vain, or that all attempts to anticipate a higher development of religion in advance of the general conditions of the people are useless. Society is so connected in its different parts that any advance of one part proves in the end a blessing to the whole. The institutions founded for a higher educational culture are in thousands of ways a benefit even to people who never enter them. They elevate the standard of intelligence for the nation. Religious culture of a part of society improves its general tone and character. So coöperative stores, coöperative colonization societies, associations, Communities, even when conducted on a small scale, if successful, are of incalculable benefit to society as a whole, though undertaken in advance of its general conditions. If they simply proved the possibility of coöperative labor on a small scale they would merit respectful consideration, at least on the part of those who are endeavoring to generalize their underlying principle. But they are doing vastly more. Call them

"exotics or mere hot-house growths," if you please; that is what the enemies of Socialism have been saying for eighteen hundred years about that coöperative or Communistic experiment among the early Christians at Jerusalem; but it has had more to do with the success of Socialism in the world than all its native growths for all the intervening centuries. Our hope is that such tropical plants will become common and acclimatized, and by their example and fruits have a powerful effect in changing common "societary conditions."

COMMUNITY ITEMS.

ONEIDA.

—The children have begun to make fruit-boxes again. They have the material at the play-house, and may often be seen wielding their hammers during their hours of recreation.

—Now that the sun is up betimes in the morning the boys have games of "King, king, castle," "It," "Tag," "Escape," etc., on the lawn before breakfast.

—H. J. S. propounds this conundrum: "Why are winter and this month like an army with its General?"

"Ans.—Because this month is always in the rear of winter and commands it to March."

—In answer to the call for declamations on Saturday evening, Mr. H. J. Seymour delivered a long original poem, entitled "Petroleum." The following opening lines will give an idea of its import:

"The light of all the world, we're told,
Was found in Greece in days of old.
To such a theme I may not soar
For lack of wings of classic lore;
Therefore, kind friends, with your consent,
With *modern grease* I'll be content.
If ancient Greece could yield the light
That shines through mediæval night,
Pray, what will future ages say
Of *grease* that turns our night to day—
That upward bursts in sputtering fountains,
Among 'Sylvania's hills and mountains?
Let ancient Greece enrapture scholars—
'Tis modern grease secures the dollars,
Gives Yankee enterprise a jog,
Sets Wall-street brokers all agog
With visions of quick fortunes flowing,
Instead of moderately growing;
That stirs the blood of all the lazy,
And e'en drives nervous people crazy
With hurly-burly, strife and toil,
And frantic haste for 'striking oil.'"

—We have had home news and news from abroad in our meetings, and now we are having old news from the great unfathomable past. Some one has begun to exhume from among the piles of papers in our archives, time-worn manuscripts—letters and journals—detailing events which happened back in the fifties, in the early days of the Community. This rift in the crust which has formed over these old memories has served to recall many scenes long forgotten, and has produced an agreeable emotion in the family solar-plexus. The unexpected reopening of vistas into the past, which have been closed by the overshadowing of subsequent events, sometimes brings back sensations which we have fancied dead, and though we have evolved far away from the consciousness we then had, we feel for the moment the old identity rise again within us. But a truce to sentiment. When the rhythmic pathos of "Hiawatha" was freshly sounding in the national ear Mr. H. W. Burnham was our representative singer. That was more than twenty years ago. At that time the sister Commune at Putney still survived, and there dwelt our comrade, Mr. S. R. Leonard, a man of many genial traits. In answer to a letter from H. W. B. he returned the following Hiawathian effusion. Perhaps it was chiefly the associated memories revived by it, which caused such a pleasant ripple of laughter when it was read the other evening, and it may be that our readers will find it only common-place; but let us see:

"Gentle brother, Chibiabos,
We have read thy pleasant verses—
Read thy words of love and pathos;
Read them in our parlor meeting,
When we one and all did meet there
By the candle-light of evening.
We, thy brothers, sisters, lovers—
We, thy laughing Minnehahas—
Heard them, and were tickled by them,
Tickled to the full with laughter.

"Your reminding us of past times,
When our hearts did beat together,
When we worked and played together,
When we talked and sang together,

By the pleasant winding streamlet,
By the pleasant parlor-fire—
On the mountain, in the valley,
On the house-top, in the basement,
In the woods and in the meadow,
(In the muskoday, the meadow),
In the twilight of the morning,
In the moonlight of the evening,
In the sunlight of the day-time,
In the starlight of the night-time—
All this stirred our hearts to gladness,
Stirred us all to love and gladness—
And we deemed it worth repeating.

"Some did query if you wrote it—
Some again, if you did quote it—
But we all at length decided
That you thought it—that you wrote it—
'Kaw,' we said, 'we all believe it'—
And again we fell to laughing.

"Truly, we did rightly name thee
Chibiabos, the musician—
For in that thou touched each heart so,
Thou hast surely earned this honor.
Henry Burnham—Chibiabos—
Chibiabos—Henry Burnham—
How the names together jingle!
How they make our hearts to tingle—
Heart of Hiawatha—Ellen—
Heart of Stephen—heart of Sarah—
Heart of John, and heart of Julia—
Heart of Leonard and of Laura—
Heart of Ann Eliza—Olive—
Hearts of all the Minnehahas—
All the hearts of all the brothers!

"Farewell now, dear Chibiabos,
All our hearts are ever with you,
All our thoughts shall 'onward' with you,
'Till we all again together
Come, and see each other's faces.
"Farewell, brother Chibiabos!"

—In seeking for some tribute to pay to the memory of Mr. Enos Kellogg, who lately passed from us, we find nothing better than the following copy of a criticism which he received a while ago:

H. W. B.—I have always respected Mr. Kellogg very much. He is a man of genuine faith and thorough loyalty to our cause. I have very vivid recollections of the bold-hearted way in which he joined us.

E. S. B.—I think of him as a model of faithfulness. I always like to hear him speak in our meetings; his expressions seem to come from the heart.

C. A. B.—I have often thought of him and others of the same class, as worthy examples for the young men in stability and faith. I have great respect for him.

W. A. H.—Mr. Kellogg does not say much himself, but I have sometimes thought a big book might be written about him. The circumstances of his joining the Community were very interesting. He did not join us because he was old—he was just in his prime; nor because he was poor and miserable and wanted a home—he had a fine farm and a happy family around him. His three children were just at the age when children are most interesting. He had the respect and love of his friends and neighbors. But he heard a voice saying, "This is the way, walk ye in it;" and he left the world with all its attractions, and connected himself with the Community—putting in his property and himself without any reserve. He has since devoted himself faithfully and modestly to its interests, apparently without a thought of any especial personal reward. No one would learn from his manner or speech that he ever contributed a single dime to the Community fund. He has never been troubled with discontent; when we touch his heart we find it filled with faith and contentment.

The fault I should find with him is that he takes life too seriously. If he sees the joyous side of it he don't say much about it. Mr. Kellogg has great cause to be joyful, but we do not often hear him laugh; he is too sober; he should consider it his duty to be joyous himself and make others so.

E. H.—Mr. K. is a man of great worth. I think he has more happiness in his heart than we see expressed in his manner. In talking with him I always find him contented and happy.

G. A. C.—Mr. K. should have more assurance of heart—should learn to rejoice in the Lord. He is a great worker, and his life may have expressed itself so much in manual labor as to dim his perception of the enjoyable in God. David says, "In thy presence is fullness of joy." A man like Mr. Kellogg should ponder on the fact that in God's presence is fullness of joy—joy that is founded on righteousness and not on the pleasures of the senses. He works faithfully, and it is his privilege to enjoy God's goodness.

A. S. H.—I have many times wanted in some way to express my appreciation of Mr. Kellogg. I have seen a great many things in him to love and respect. His unswerving adherence to the truth, his genuine faith in Mr. Noyes and Communism, his freedom from any spirit that seeks place, his humility and meekness to serve in any way, are some of

the things that have drawn out my admiration of his character. So far as I know he is universally good-natured and cheerful and diffuses a bright faith-spirit.

G. N. M.—I felt last evening, when he offered himself for criticism, some as a man would who had been fishing and had a good bite. I was thinking when he related his experience here a few evenings since, that I wished I might have a chance to say something about him. I have a great deal of love and respect for him. I regard him as one of the founders of the Community. He has always been to me an example of a man who is poor in spirit, and when I think of him I think of the passage, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He is classed in my mind with men like Mr. Kinsley and others who left all and have been faithful followers of Mr. Noyes, and never have turned back or given him any trouble. If we were in the habit of giving testimonials or outward marks of honor I don't know of anything I should think too good for him.

G. C.—I was at his house when he gave himself to God and the truth, and I knew that he could be relied upon; so when we were ready to start this Community he was invited to join in the enterprise. He at once offered his place for sale. He was a man respected by all the people of the town in which he lived; but no one endeavored to turn him from his purpose; for all knew that when his mind was made up they might as well try to remove the Green Mountains to the other side of the Connecticut river as to try to change it.

W. A. H.—It might be interesting and profitable to study the founders of the Community as a class, and form some generalizations respecting them. Here is one generalization that I am confident will stand: they were and are men of substance rather than of show—men of deeds rather than of words. Mr. Thacker is a good illustration of the whole class. There is nothing in his every-day appearance indicating his great worth and wisdom. He takes off his coat and goes quietly at work in the vineyard or orchard; but things prosper under his hand, and speak for him—his works praise him. Mr. Allen was an example of the same sort, and so is Mr. Bristol, Mr. Kinsley, Burt, Thayer, and in fact the Community founders in general. The men of show and glitter and sensation withdrew from our movement when they found they could not control it—leaving behind just the right kind of men to achieve success. May the young men now coming into prominent positions be also known as men of substance rather than show.

PERFECTIONIST POLARITIES.

Two sects of Perfectionists were born of the great Finney Revival fifty years ago. One had its nucleus in Central New York, where Finney first appeared, and the other started in the Yale Theological Seminary. The two had many points of sympathy and intermingled for three or four years, but finally divided and became antagonists on the question of organization. The New York sect were strenuously opposed to organization. In fact, a doctrine of *disunity*, as it might be called, was the most sacred article of their creed—the post-in-the-middle of their religion. Organization, leadership, mutual dependence, subordination, these were abominations of Babylon, to which they applied the command, "Touch not, taste not, handle not." Every man a church by himself, was their ideal of perfection.

Stephen Pearl Andrews's doctrine of Individual Sovereignty was probably a reëappearance of this Perfectionist doctrine in the language of science instead of spiritualism.

The doctrine of disunity was communicated to Perfectionists, so far as is known, by T. R. Gates of Philadelphia, a man who for twenty years previous had been an inveterate croaker against sectarianism, creeds, organizations, churches, etc., and who crept in among this people, though he was anything but a believer in their doctrine of Salvation from Sin.

The language of the New York sect was after the following style: we quote literally from old published matter:

"Perfectionists stand as independent of each other as they do of any of the anti-Christian churches. They will not be taught of each other, as they are all taught of God; nor will they acknowledge any man as a leader or teacher or chief or anything of the kind. They remember the words of him who said 'One is your master, even Christ, and all ye are brethren.' * * *

"Perfectionists [this is said with complacency, not with regret] differ among themselves on all points except the great distinguishing one, *perfection in holiness*. * * *

"We believe that no man or body of men have any authority to form churches, to license or ordain ministers, to send out missionaries, or to enact any rules for the government of the saints. Those are prerogatives of the only Lord God," etc.

As might be expected New York Perfectionism was short-lived. Without coherence, it was without any principle of life and growth. Individual experience was brilliant, but the stars flashed and went out one after another, like a shower of meteors, leaving nothing but

the memory of their strange appearance. The phenomena of New York Perfectionism were as wonderful and supernatural as those of the Rappings—vastly more so, we believe—but they were not cherished and perpetuated by harmonious séances and extensive concert as the Rappings have been; they were killed at their birth by the doctrine of disunity.

The Perfectionism which appeared at New Haven, almost simultaneously with that in Central New York, was directly opposed to the latter, as we have said, on the question of organization. Instead of every man a church by himself, its doctrine was, no man anything by himself—no man perfect only as a member of an organization. Instead of independent inspiration, *organic inspiration* was its ideal of religious experience. We quote again from old utterances which fell from this side in the controversy between the two sects:

"Holiness is an attracting, harmonizing principle. Its tendency is to make all who possess it one in heart; and unity of heart is the earnest of unity of mind and action. Persons who are in love with each other easily learn to think alike. Love makes them modest in regard to themselves, respectful toward one another, patient in discussion, ready to appreciate each other's truths, anxious for agreement. Thus the heart draws the head after it; and if the heart is in the truth, the closer the head follows it the better.

"The new covenant privilege of being *taught and led by the Spirit*, though it has been perverted, perhaps more than any other principle of Perfectionism, into subservience to the doctrine of disunity, is really the strongest bond of agreement. * * Instead of expecting, and thus allowing, antagonism of sentiments among those who profess to be led by the Spirit, we should assume, from the unity of their guiding influence, that their minds will converge to a common center, and that they, above all others, will think alike and act alike. Men of the world, who walk in the light of 'sparks which they themselves have kindled,' may be expected to scatter and cross each other in every direction. But how is it possible that minds under the same divine influence, having each the one 'mind of Christ,' should disagree? The unity of their light, the clearness of vision which it gives them, and the love which goes with it, all tend to make them of one heart, one mind, and one voice. The instinct of animals is undoubtedly an influx from the spiritual world, and may illustrate the influences of the Spirit of God. Bees, for instance, are governed in their wonderful operations, not chiefly by the influences of education, or mutual consultation and direction, or individual self-motion, but by a common spiritual impulse. Is this a reason why we should expect anarchy and cross purposes among them? Does an individual bee ever bristle up in the spirit of independence, and say, 'I am taught by the Spirit, and I must therefore act by myself; I will not build comb and store honey in concert with a swarm!' The truth is, the one spirit that guides the swarm, is the very element of unity, subordination, and combined labor. So it must necessarily be with those who are taught and led by the Spirit of God. * * *

"The spirit of the cross is preëminently the spirit of meekness and subordination. It is death to self-will. From 'the flesh' proceed 'hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like;' and in the cross of Christ the flesh is given to the nails and to the spear. * * A man who has heartily submitted to God by the cross will never refuse submission to any secondary agencies which exist by the will of God, and are necessary to the execution of his plans. The uncircumcised spirit of independence which says, 'I submit to God in person, but not to any subordinate agency,' has not a semblance of the spirit of the cross. If Christ had thus submitted by halves he would have said on Calvary, 'I submit to God; he may do as he pleases with me; but as to allowing Pilate and Herod and the Roman soldiers to have charge of me, I will let loose twelve legions of angels on them first.' This would have been quite a moderate and excusable exhibition of self-will, in comparison with that of one who says, 'I submit to God in heaven, but not to God in human beings, under any circumstances.' A crucified church, instead of being distinguished for its proud spirit of individuality, is the very society above all others in which the exhortation, 'Submit yourselves one to another,' will find place."

The controversy between these sects was purely religious, it will be observed. We may call it an ecclesiastical controversy. It had no Socialistic outlook. Its date was several years before the Fourier excitement in this country, and while the New Haven Perfectionists were innocent of any thought of Communism. But the spirit of unity as it grew among them could not help embodying itself in an organization that included all interests, and so came the Oneida Community. That is a live thing, to say the least, and not insignificant, its enemies being judges.

Unity is fruitful; disunity is barren. Unity has offspring to call it blessed; disunity dies without issue.

"Grace Greenwood" writes that an excitement of a mild and pleasant kind has been caused in London by the introduction of the electric light into the reading-room of the British Museum. "Gas has never been allowed there, for fear of explosion and fire, but this magic light of science, this subjugated soul of matter, this cold flame drawn from the secret reservoirs of nature, as the waters of refreshment

were struck from the rock of Meribah, is as safe as it is pure. It flows for minds sore athirst. Hundreds whose days are given to uncongenial toil can now spend their evenings in readings and study in that magnificent, but comfortable, hall. Nothing in all this great, busy, rushing world of London has impressed me more profoundly than this vast circular chamber, this rich treasure-house of knowledge, so light, so airy, yet so majestic; in the hours when most thronged, still hushed, almost silent. The Abbey scarcely inspires me with more reverence and awe. It is the temple of human genius, the Pantheon of Christian civilization."

CORRESPONDENCE.

FROM A SHAKER FRIEND.

Ayer, Mass., Mar. 16, 1879.

EDITORS AMERICAN SOCIALIST:—I am quite interested in the proceedings of the Syracuse Convention. But the clergy are less a source of danger than of yore. The inquisition may sit and condemn, but have no power to execute their designs. "The lion [the secular arm] and the lamb [religion] lie down together," and the "little child" [liberty] is "leading them." And now that Church and State are divorced—"forever separate"—the "lamb" is no longer inside the "lion."

"One by one fall ancient errors,
Reared by might and propped by wrong;
And earth wonders, when they perish,
That they stood the test so long.
Do we heed the homely adage
Handed down from days of yore:
E'er you sweep your neighbor's dwelling
Cleanse the rubbish from your door?
Ah! how easy o'er our brothers
Faithful ward and watch to keep;
But alas! before our dwelling
Hard indeed to daily sweep:
Harder than to share the conflict
'By the stuff' at home to stay;
Easier far to sit in judgment
Than to humbly watch and pray."

Firmly trusting in a kind Providence to defend and uphold the right and confer the reward of righteousness upon every good word and work,

I am respectfully,

* *

REVIEW NOTES.

FROM THE CRADLE TO THE SCHOOL. From the German of Mrs. Bertha Meyer, translated by M. L. Holbrook; together with an essay on the rights of children, by Herbert Spencer, and 100 Hints and Suggestions to Parents, by Dr. Holbrook. 12 mo. pp. 208. New York: M. L. Holbrook & Co. 1879.

This book contains many admirable suggestions in regard to the care and management of children, and may be profitably studied by all parents who are anxious to train and educate their offspring in the best manner. Mrs. Meyer is a disciple of Froebel, the father of the Kindergarten system, and is herself a warm advocate of that method of child-training. She writes from the standpoint of a mother, and her share of the book is full of motherly advice and detail. We cannot help wondering how in the world a woman with three or four children can do all these things and find time for anything else; and this constitutes our chief criticism of her—that she seems inclined to convert her mothers into intelligent machines adapted to little else than the rearing of children. This, to our mind, is not the highest function of woman.

Herbert Spencer's essay is no doubt known to many of our readers, and requires little or no comment. On the whole, we like Dr. Holbrook's 100 rules for the treatment of children about as well as any part of the book. We do not entirely agree with him when he says that a child should never be whipped. There are occasions of intelligent perverseness in children to which nothing but a sharp treatment of this kind will be adequate; but there is no doubt that, on the other hand, there is much injudicious punishment administered to children which is worse than nothing, and does more harm than good. We would not insist on the application of the rod in all cases of juvenile perverseness—there is much opportunity for the exercise of wisdom and thoughtful discrimination in such cases; but still we shall have to own to an old-fashioned conviction that there is a sound basis of truth in Solomon's hint that to spare the rod is to spoil the child.

In our opinion, the greatest defect in this book, as a guide to a perfect system of child-training, is the lack of a proper provision for religious instruction. We believe that this should underlie any adequate method for the rearing of children; and a system that does not make great account of the importance of bringing up children in the fear of the Lord will fall far short of producing the best results. Something of the kind is hinted at in this book, but it is treated rather as an incidental than as an essential feature. We should make this the foundation of the education of every child; and this once

securely laid, almost any kind of a superstructure can be built thereon with entire safety.

"LADY OF THE AROOSTOOK."

We take from the *Eclectic Magazine* an admirable review of an admirable story. Nothing could be added to improve either, to our taste.

"If the primary object of a story be, as Sir Walter Scott says it is, to interest and amuse, then Mr. Howells' 'Lady of the Aroostook' is an almost ideally good one. It enchains the attention of the reader from beginning to end, and while it is by no means deficient in qualities which appeal to a higher range of sentiments than those implied in the word amusement, it is entertaining to a degree which will be apt to tempt most readers to fix upon this as its distinguishing characteristic. Moreover, it is not only amusing but pleasing—a distinction in which there lies a greater difference than is commonly supposed. The cheery animation and sprightliness of the opening chapters appear to be designed to point the contrast of a tragic or gloomy close; but the end is as satisfactory as the beginning is piquant, and (after Mr. Hardy's 'Return of the Native,' for example) one is almost grateful to Mr. Howells for so beguiling a plea in behalf of the proposition that there is such a thing as happiness in human life. 'Perfectly charming,' are the words we have applied to the story, and we can find none which seem to fit it more exactly.

"After so emphatic a verdict, we are tempted, of course, to fortify it by a citation of evidence; but to analyze the story would be to despoil it (for the reader) of that freshness which constitutes a large part of its charm, while the attempt to select an illustrative passage or two will be apt to involve the critic in a somewhat novel perplexity. First he fixes upon the description, then upon the dialogue, then upon the sly, elusive touches of humor, then upon some quaint conceit or particularly felicitous phrase; and finally, if he be wise, he abandons altogether the idea of quoting, puts the whole book 'in evidence,' as the lawyers say, and recommends it warmly to the perusal of the reader."

WOMAN'S TOPICS.

Jennie June Croly has been reëlected President of Sorosis.

The Women's Medical College of Philadelphia recently turned out twenty full-fledged Doctors of Medicine.

A school for the Chinese has been opened in Boston, with an average of thirty-five pupils. Miss Harriet Carter is the teacher.

Women can almost vote in Colorado. A bill in favor of Woman Suffrage passed its Senate, and received seventeen out of forty-one votes in the House.

Miss Parloa has been giving lectures in Boston on cooking, and now a regular school has been opened there for instruction in the culinary art.

Woman Suffrage progresses in England. Unmarried women and widows who are householders or tax-payers can vote on municipal questions, but they cannot yet vote for members of Parliament.

Col. Higginson don't like the fashion of calling anything, which is done for the education of women an "experiment," and says: "It is no more of an 'experiment' than when a boy, who has hitherto eaten up his whole apple, becomes a little touched with a sense of justice and finally is moved to offer his sister the smaller half. If he ever regarded that offer as an 'experiment,' the first actual trial will put the result into the list of certainties; and it will become an axiom in his mind that girls like apples. Seriously, whatever may be said about the position of women in law and society, it is clear that their educational position has been a prolonged disgrace to the other sex, and one for which women themselves are in no way accountable. When Francoise de Saintonges in the sixteenth century wished to establish girls' schools in France she was hooted in the streets, and her father called together four doctors of law to decide whether she was possessed of a devil in planning to teach women—'pour s'assurer qu'instruire des femmes n'était pas un œuvre du démon.' From that day to this we have seen women almost always more ready to be taught than was anyone else to teach them. Talk as you please about their wishing or not wishing to vote, they have certainly wished for instruction, and have had it doled out to them almost as grudgingly as if it were the ballot itself."

One of Emerson's neighbors has been giving a Boston reporter a few hints about the philosopher's social ways; and everybody who fancies that he reads Plato the first thing in the morning, all of mid-day, and the last thing at night, will certainly be shocked to learn from this informant that a great many of his evenings are spent playing whist. "He is respected among his fellow-townsmen," says this neighbor, "not only as a great writer and genius, but as a man. He knows very little of practical affairs. When he goes to Boston, he gets his errands done by some friend. He can't choose a good razor; but he knows all about books. Burnham and the old booksellers can't give him many new points. He is keenly observing in his way, and delights in

rambling through the streets, watching mechanics at work, draymen loading their wagons, and all that." The neighbor has a word to say about the Hawthornes also. "Hawthorne was a very strange man. What has been said in the books about his oddities is all true. If he, for instance, was conversing pleasantly with friends, and a stranger to him, though an acquaintance of the others, should approach, he would walk rapidly away. He was exceedingly shy, diffident, and reserved. Julian Hawthorne came home from Italy when a very small boy. He wore long curls, and the Concord boys plagued him in the usual rough way of boys. They called him 'Sissy' and 'Yankee Doodle,' and finally, I believe, they ridiculed the poor lad so that he petitioned for a barber to cut off his locks. I saw Julian again when a young man. He affected a sort of piratical air. He was a kind of Captain Kidd, Jr.; was savage in his manners and generally bearish. He wore a green shooting-jacket and was noted for his *outré* attire. After marriage had civilized him, he became in dress and manners more like ordinary people."

—N. Y. Independent.

ONE THING AND ANOTHER.

Are you letting your bones rot with envy? See to it if you are.

Don't let anybody say that you are a disappointed pleasure-seeker looking after a miserable grave.

Now is time for the President to show that spinal marrow is of more account than mere brains.

If we did not know him we might say that March came in like a "little shape" and is going out like an angel.

The will Vanderbilt is going to stand. The lawyers came and the attorneys beat upon it a whole year and it fell not.

You mustn't steal any more poems from the *Atlantic*. You may pick at articles, but you can't carry away anything bodily.

Those old Democrats, Thurman and Bayard, will be the deacons in the Senate now, and give notice of church-meetings and the like.

Caroline S. Brooks, who did the "Dreaming Iolanthe" in butter, has just got back from Europe, where she has been taking lessons in *bona-fide* sculpture.

"He was patient, cheerful and happy; keeping himself informed of passing events" by reading the noospapers, "and laying up treasures in heaven."

M. Leon-Say, the French Minister of Finance, didn't sell any "points" to the Rothschilds, and we are glad for the sake of himself and everybody else.

The enemies of the late cashier Barron, of Dexter, Maine, have had to give it up. They couldn't find a bank examiner dextrous enough to convict him of anything like embezzlement.

Go west young man, and settle the Indian question by loving a squaw and making your children wear "copper-toes" and trowsers. This remark is chiefly applicable to the Indian Territory.

It is all very grand to be a statesman, but you have got to be a great politician, too, or else you cannot take things with you and get your greatest-good-for-the-greatest-number put into form and execution.

It isn't well for any Frenchman to speak of the Republic as an experiment they are trying over there. M. Waddington has found that out, and he may have to get down from the Presidency of the French Ministry.

We are still of the opinion that it is noble to walk all over Europe on 25 cents a day, and ignoble to agonize in a six-days' walking-match, notwithstanding you get for it \$20,000 and the applause of the maddening crowd.

Three thousand and five hundred emigrants, with "Westward ho!" in their hearts arrived at the Union depot, Kansas City, in one day last week, and set out to find new homes somewhere in company with the setting sun.

What if the South has sent nineteen of her Confederate Brigadiers to the Senate? She had to strain herself in the war and put every able man and politician into the army. We didn't have to do that. Our resources were greater.

When old Simeon Cameron wrote sweet letters to the widow Oliver he left blanks for her to return her loving answers on. He knew the vally of written stuff. It gives one new ideas of love to see how the old sharp went at it.

The pecuniary damage by the disaster at Szegegin is estimated at about \$7,500,000. Of the 10,000 houses, not more than one-quarter remain standing. Many of them were made of sun-dried brick, and quickly went back to their original mud.

The French Legitimists and the Moderate Left were the two wheel-horses which settled back on their broad breeching-straps, and kept the prancing Left Extreme from impeaching the Broglie-Fortou Ministry, and ditching the French Republic.

Financial confidence in London is said to be in that gloomy state where an unlucky word will topple things. Only two months ago a few people stopping to talk at the

door of one of the greatest of the London joint-stock banks actually caused a run upon it.

Mummy cloth, a reproduction of the wrappings of the Egyptian mummies, in appearance and texture, is shown in such shades as drab, gray, deep blue and yellow cream, lead color, primrose and brown, and is now the fashion for all manner of upholstery purposes.

An Illinois legislator has introduced a bill into the lower House providing that any person who "treats" another in a saloon shall be fined not less than \$5 for each and every offense. Right. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken."

You can see what kind of a country Germany is. Herr Liebknecht, a Socialist in the Reichstag, said, "If a Republic is established in Germany —," and then he was interrupted by the uproar his words caused, and he has not been able to finish that sentence to this day. His ideas were Teutonic for Dutch ears.

The best argument made against phonetic spelling is that it would in most cases utterly obliterate the evidences of Latin and Greek derivation. Every word would get to be a sort of bastard and foundling of whose parentage you would know nothing. Words and children ought to know who their fathers are, and they will in a scientific age.

Why does the Pennsylvania Road make low rates to the Standard Oil Company, its heaviest shipper? Answer. Because the Standard controls 71 per cent. of the entire oil business, and because "the gross value of the tonnage the Pennsylvania Railroad was receiving from the Standard in 1877 amounted to more than half of the road's traffic."

Owing to the failure of one of the New Orleans banks, and to the consequent run upon two or three others, the Clearing House of that city has made a temporary suspension until it could get in some millions of currency from New York. Meantime it has been doing business by means of certified checks and by limiting its payments to \$200 to any one depositor.

Archbishop Purcell has made a pathetic appeal to the Church and public. He says: "The indebtedness of the diocese in equity does not amount to more than \$1,000,000 to place it at the highest figure:" all the rest is consuming compound interest. The idea that interest is not equitable is neither new, true nor original, though coming from an unworldly father and Bishop.

During the coming summer 3,000 Italians, it is reported, will leave Taranto to colonize the Southern coast of New Guinea. The leaders of the enterprise are Menotti Garibaldi and a fellow soldier named Achilli Fazzari. The money for the projected colony, \$6,000,000, is ready. The colonists will take a submarine cable with them, and put themselves in communication with Northern Australia at once.

Our neighbors up there in Canada have just set out under a bran new protective tariff. It is designed to encourage home manufactures, and at the same time bear a little more heavily on United States goods than it does on goods from the home country. Nearly all articles that have hitherto paid 17½ per cent. now pay 20, 25, 30 and 35 per cent. They hope to derive \$2,000,000 additional revenue a year by this change, and bring us to their ideas of reciprocity.

The great influence of Gambetta is partly owing to the character of the Republican Deputies. The most of them, thinks Mr. Frederick Harrison, look like business men of a rather economical turn. They might be merchants going to change or shareholders in a railway going to meeting. They are your "short-range" men, powerful enough in their own neighborhoods, and have been chosen for their business habits and their skill in managing their party in their respective departments.

The French think they are determined to unite the Atlantic and Pacific oceans by a ship-canal. On the 15th of May a Congress will meet in the hall of the Geographical Society of Paris, and under the Presidency of M. De Lesseps, to decide which of the two French rival schemes shall be finally launched on the market. One is to dig a canal across the Isthmus of Darien; the other is to dig a canal from Lake Nicaragua to Port Brito on the Pacific. Both have very fierce partisans.

The New York Assembly has under consideration a bill making it lawful for any number of persons under twenty-five, residing in any town, or two adjoining towns, who own collectively, property of not less than \$50,000 in value, which they desire to have insured, to form themselves into an incorporated company for the purpose of mutual insurance against damage by fire and lightning. This appears to offer a very natural and feasible kind of coöperation, and it seems as if it might be applied to other interests.

There was one incident at the great six-days' walking-match in New York which saved it from complete brutality. Rowell, the manly little Englishman, fraternized with his competitor, Ennis, at the grand finale, and both took pity on the wholly-done-up Harriman. This touched the heart of the crowd in a tender, human spot, and the "strong men," who always weep on great occasions, irrigated their stern features with tears, and let all their anti-British feeling against the

champion melt out of them. We are good, but we are coarse.

Do you pretend to believe that it is all mummery when people get together in church and murmur the written prayers which the priest is at the same time loudly intoning from the altar? It may be such to you, but no doubt these people get something out of it or else they would not have kept it up for eighteen centuries or less. More like, the performance is a spiritual séance, and the foolish folk get heart-throbs and blessings out of it. But don't mistake ecstasy for that useful morality which heaps up the half bushel and always speaks the truth even in tight places.

Congress met on the 18th, and the lower House organized by electing Mr. Randall speaker, by a majority of one. The President's Message was terse enough to entitle him to the proud position of a first-rate paragrapher. All that talk about a Bourbon speaker and the Greenbacks having the balance of power has gone for nothing. The upshot of all is, that the North is going to have the preponderating influence in this country, let Congress be of what party it may. The Senate has begun by giving four offices in its gift to Southern men and one to an Indiana man. Every indication goes to show that the Democrats mean to do a great deal of legislating beyond simply passing the three appropriation bills.

It is now asserted that cases of yellow fever have occurred sporadically all winter in the Mississippi valley. We do not hear that the South has done anything to increase its local cleanliness, and thus prepare itself for warding off any further visitation of this pestilence. Congress, however, did at its last session create a National Board of Health, with power to collect information on all matters affecting the public health, with the right of advising the Executive Departments and the State Governments, and with the duty, in connection with the Academy of Science, of reporting a plan for a National Health Organization, with special relation to the subject of quarantine, both maritime and inland, and the relation of local systems to a national system.

When the Khedive of Egypt had to put his country into the hands of the receivers, Mr. Rivers Wilson for England and M. de Blignières for France, and had to go to work for a salary rather than for a share in the profits of the concern, it was found that the total revenue of Egypt was only about \$41,000,000 a year. Of this sum, \$33,500,000 has to go to the holders of the national debt, thus leaving only about \$7,500,000 for the army and all other public expenses. This state of things made a reduction of the army necessary, and the discharged officers showed their appreciation of such economy by getting mad and mobbing Nubar Pasha and Mr. Wilson. It is understood that England and France have compelled the Khedive to have Nubar back again.

Eastern Roumelia and Bulgaria want to marry, but the old folks, England and Turkey, won't let them. Lord Dufferin, the fascinating Liberal who bewitched Canada, has been sent out to Russia to gently urge that power to do her best to keep the affectionate provinces separate, as it was agreed on in the Berlin Treaty. The fact seems to be that the Roumelians are desperately opposed to coming under the Turks, as they will when Russia shall have evacuated the province and the Turks shall have guarded the passes in the Balkans. Bulgaria, herself, now that she has got to be an independent power, very naturally has some apprehensions from these Turks in the mountain fortresses. Russia, from the first, has wanted to have the two provinces united in one, and England may yet sell her consent to the union.

"Do you know," says Mr. Beecher, "that China contains a population of 400,000,000? Do you know that this Empire had an existence before civilization began in the East? Do you know that in China there are more than 2,000 colleges? Do you know that their libraries outnumber ours ten to one? Do you know that there are more than 2,000,000 highly educated men in that country? Do you know that in that vast population of 400,000,000 there is scarcely one who cannot read and write?" But don't we know that their eyes are set in corner-wise, that their noses turn up, that their pig-tails hang down, that their shoes turn up in the toes, that their trowsers are too short and wide, that they don't mention our God when they get mad and swear, and that what they know, be it never so much, isn't worth knowing, just because it isn't what we want to know? Hoodlum!

"The Cherokees," says Theodora R. Jenness "with a population of 19,000, support two seminaries, male and female respectively, an orphan asylum, a deaf and dumb asylum, and seventy-four common schools, having in all 3,000 pupils. They annually expend for purposes of education \$79,000. The seminaries and asylums are in brick buildings with three stories and a basement, and are quite handsome and commodious. They were erected at a cost of \$40,000 each. The Creeks number 14,260, have twenty-eight public schools and two mission schools, with 1,200 pupils, costing \$23,000. The Choctaws, numbering 16,000, have fifty-five schools and one academy, costing \$29,000, with 1,200 pupils. The Chickasaws, numbering 5,800, have twelve public schools and one academy, costing \$21,000, with 400 pupils. The Seminoles have five schools, with an attendance of 180, for which they pay the annual sum of \$2,800."

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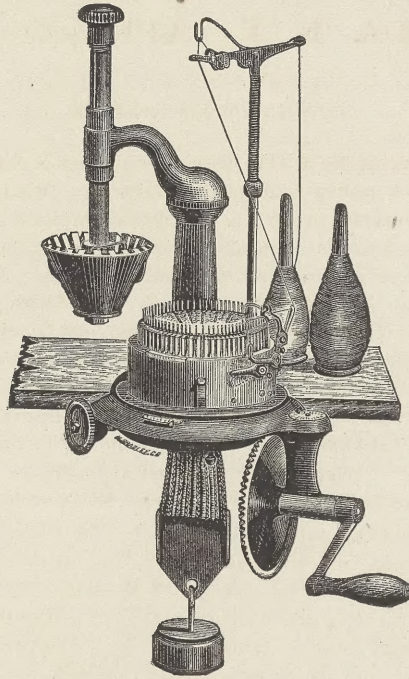
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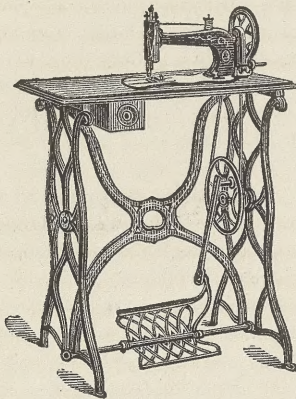
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